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PLYMOUTH PULPIT:

A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.



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RELIGION IN DAILY LIFE.

“Not slothful in business; fervent in spirit; serving the Lord.”—
Rom. xii. 11.

These things are not merely in juxtaposition. The three commands are intimately related to each other. Being *not slothful in business*, is being *diligent in business*; and being *fervent in spirit*, is *serving the Lord*. It is service to the Lord to be diligent, enterprising, active, in useful business.

This brings religion down into the sphere of ordinary and practical things. It does not exclude the conception of meditation; it does not exclude the idea, at times, of joy, or even of ecstasy, if that be the gift of God to any spirit; but it takes away from religion, if I may so say, the professional element. It takes it out of the category of artificial things, of things superinduced upon the course of nature and of life, and makes it to consist in the right ordering of disposition and conduct in the usual duties of life.

The great duties of life, as they are ordinarily distributed, both in the household and out of it, are indispensable to the development of the whole nature of man, and of the prime virtues; and they are the instruments, or, to employ the language of olden times, the “means of grace,” in life. The church, the lecture-room, the prayer and conference meeting, the communion of saints, were once spoken of as “means of grace.” They are means of grace when they produce grace; but it would seem, in the very use of them, as if they were meant to exclude common life, common duties, common occupations; whereas, in the divine economy, everything that pertains to the well-being of the individual, and the prosperity of the household, and the welfare of the

community in which men live, tends to that amassing of force which results in civilization. Everything which occupies thought, and ripens into enterprise, and ripens enterprise into success and fruitful achievement, is part and parcel of the divine scheme.

Therefore, the man who bends over his bench may be as really worshiping God, fulfilling the will of God, and doing God's service, as he who bends over the altar. He who stands at the blacksmith's forge may be as really rendering God service as he who reads from the Psalms or the Gospels. He who is rightly performing the duties of life is worshiping, if worship means rendering acceptable service to God.

I would not exclude the fruit of fervency of spirit. *Fervency of spirit* means that kind of inspiration which belongs to the faculties, and by which they rouse themselves to their highest achievements. We know what it is to be dull. We know what it is to be aroused a little. We know what a wide gulf there is between being aroused a little and being in a state of supreme activity. When there has fallen, as it were, a fire of excitement upon our faculties, they sparkle, they glow, they burn; and "fervency" is *burning*. It is that intensity of feeling by which there is corruscation, light, heat; and religion deals in just that fervency of mind. Nor is one inconsistent with the other; but one comes from the other. Diligence in business is unslothfulness. One who is not slothful in business, one who gives the full activity of his nature to the things which concern him in the sphere where God has planted him, has his mind in that condition in which it will ever be in communion with God.

They who think that to be religious they must step out from life, and that they cannot be religious while they are engaged in human affairs, quite mistake the whole divine economy. I say that the man who goes apart from human interests, who sits unstirred and tranquil in the midst of the events of life, and who hides himself from responsibility and care, is far less likely to be fervent in spirit, or to be serving the Lord, than the man who is engaged, with the right spirit, in human affairs. Activity in business gives that kind of vitality, that wholesome, fresh condition of mind, which is

the very prime ingredient of fervency of spirit. And this fervency, this life which is produced by force, is to a very large extent the source of our strength; the source of our good moral judgment; the source of all those virtues which are to be developed in us.

Let us look at a few points of development of a particular character which are needed to constitute a true manhood.

And first, *order*:—how will you learn that? I cannot preach it to you. You cannot conform your life to order by thinking of it. It is by the conduct of business that you learn order. Method, which is essentially foresight, or looking before, and ordering all things according to a certain line of purposed sequence,—that cannot be taught you theoretically. It can be learned only by practice, which has in it necessity, and which develops order and method in men. Regularity, or the continuance of activity in certain channels till success is achieved:—how shall men come to this? Not by the catechism, not by the Word of God, and not by the sanctuary. These things can teach, but they cannot train. Business trains. It is so ordered that one cannot succeed unless he keeps step. Punctuality, exactitude, enterprise—these things are learned in *life*.

To look at another side of it, carefulness as distinguished from headlong, indiscriminate living; frugality, as distinguished from wastefulness; benevolence, as the distribution of things which one has himself received; the sympathy which comes by the helpfulness of men in their affairs—how could one learn these things if there were no shop, no store, no factory, no ship, no business? They spring out of dealing with practical life. It is that by which men bring their thoughts to bear upon nature, studying its laws, and out of its laws producing profitable results, and doing it by interfiliation with their fellow-men; by maintaining compact, faith, confidence, sympathy, helpfulness, honesty, integrity with them; by exercising frugality; by observing this round of what may be called minor morals, but which, after all, are the foundations on which we build the higher spiritualities. These things cannot be learned except in practical life.

If you house your child; if you shield him from all avoca-

tions, he may learn a small round of such things in the family; but no such education does he receive as one that is pushed out into life. A child that is sedulously guarded at home, knows nothing of life outside of home. One may learn boating on a pond; but a man who does well on a pond may do poorly on the Atlantic Ocean. And many a man who at home is honest and not particularly temptable, if thrown suddenly out into life, in the midst of temptations, will fall for want of training.

I am not one of those who revile the denizens of Wall Street, though I think there are many of them who are not saints. It seems to me that if, on the one hand, they sink nearly to the bottom of the scale, on the other hand they rise nearly to the top. If a man in that street does business with all kinds of men, and under the pressure of every temptation, and goes steadily on with fidelity and trustworthiness, I think he reaches about as high a mark of honesty as any man that lives on the globe. He has been as much drilled and practiced, and probably may be trusted as far, as any man in the world.

On the other hand, there be many who are virtuous, that have been shielded in the farm-house, who have been under pious influences from their youth up, and who have rejoiced and thrived in honesty and integrity; but who, by-and-by, when in the providence of God they are desolated, and thrown out of place, and brought into the street, and under its influence, have been destroyed. And it is notorious that they are the most gullible, the most easily tempted, the most frangible of any men that go into the street—and why should they not be? They have not been drilled in street operations.

How is it with soldiers? Are raw recruits as reliable as veterans? No. They are easily scattered. Why? Because they have not had drill.

So, in worldly affairs, a man cannot be trusted who has not been trained in the school of those affairs. When the spiritual disposition goes with diligence in business, in the actual conflicts of life, men find more that follows manhood in its essential elements, in its trustworthiness, in its fidelity,

in its enterprise, in its largeness of spirit, than can be found under any dome on any temple, or before any altar. Not that these things are not desirable ; they are : but these give the theory. It is the life that gives the fact, the reality. It is the drill of daily life, in this world, that is the prime condition and instrument by which God fashions character, and makes manhood noble.

I think that if men were practiced more in public life ; if the stress were brought upon them earlier ; if they were taught to resist and overcome temptation at the outset of their career, they would not be so much imperilled by public service. And while "revolution in office" may be all very well, the time will come when men shall be brought up from the beginning to serve in public, and shall study public affairs, and devote themselves to them, so that they shall stand not only untempted but untemptable. We shall have men that break down easily in public affairs until we have men who, if I may so say, have been trained in temptation, and become impervious and tough.

In the line of these considerations, then, I may say in the first place that every man ought to find his Christian life in connection with that which God has made his daily business and duty. There be many who accept religion, but with whom religion is a kind of luxury. Daily business is necessary, but is a necessary evil, in their estimation. Religion, to them, is that which they mean to enjoy when they get through with their business. They mean to be religious, therefore, on the Sabbath day, in the church, in the assembly of Christian men, or while they are reading good books or singing sacred hymns. But religion is something else besides reading, and singing, and attending church. Religion is right-acting, as well as right-thinking. Being not slothful in business, being fervent in spirit, and in both ways serving the Lord, are things not understood by some men.

The school-boy's religion must lie in the duties of the school-boy. The sailor's religion must conform itself to the duties which are incumbent on the mariner. The merchant's religion must be found within the compass and bounds of commercial life. None of them are to be shirked. No man

can say, in regard to anything in which he is engaged, "I must go through this before I can be religious." You have no business to touch a thing which it is not right to do ; and whatever it is right to do is compatible with moral feeling, fervency of spirit, and real service to the Lord.

Are you looking for the witness of the Spirit ? I say unto you, that it is to be found in life. Are you looking for some divine influx ? It may be that you will have it ; and if you do have it, be faithful to it ; but do not be troubled if you do not have it in the way you expect it. Are you looking for religion as something different from the faithful performance of duties where God has put you ? Do you recognize God as your Father, the Holy Spirit as your Enlightener, and Christ as your Saviour ? Have you been put to drill ? and do you accept your duties, from day to day, every one of them, as services to God, putting your whole heart into them, putting your conscience into them, putting your taste into them, and putting your sympathies into them, so that they shall have no drudgery ? It is given the soul to pour light over things that are dark, and to impart perfume to things that are odorless. Every man should bring to the affairs of life so much of himself, should associate with outward things so much of his inner being that the outward should be transfigured and transformed. Great is the power of association.

How the wilderness blossoms like a rose to those who look at it through their affections ! How cold and cheerless is the palace where there is no love, no hope, no transport, no joyful experience ! It is stately, brilliant, beautiful, but desolate. The old brown house where you were brought up, and the old barn where, from day to day, you did duty with stubbed fingers and bare feet, and the old fields over whose hills you have climbed—homely as these scenes are, is there anything so beautiful to you as they are in their homeliness, when you go back to them ? It is what you have put on to these old things that makes them so dear to you. It is that memory of your own life which has grown in connection with them. It is that part of yourself which you see in them.

So, the duties of life become more agreeable by reason of their association with ourselves and that which is dear to us.

It is not always the most comely offices that are the most tolerable. The service of a mother to a child involves something more than the mere act. It is invested with a feeling which makes it to the mother one of the most delightful of occupations. What mother does not know that it is a privilege to tend her own babe? What sick mother does not look sadly and enviously upon the nurse that performs the functions that must be performed for the child? And yet they are often functions which, if they were performed for any other than the mother's own child, would be odious to her.

Look upon the maiden, who vies with the butterfly; who, like the butterfly, is light, gay, songful; who seems as though she would be defiled even by the falling of the dew upon her. She is the darling of her father's house, and no man is found worthy of her. She marries; and every one says, "She has thrown herself away upon that man." She goes out into life; and the mysterious door that opens infinity is opened when the child is born. Then she loves as she never loved before. Then is opened the eye of the heart. Then not only love but faith is awakened. And what a transformation has taken place! How she has forgotten the festal party! How she has forgotten the sound of social music! How she has forgotten all flatteries! For in yonder little cradle is a cherub that sings to her. And in her daily duties, morning and evening, while serving this little unrequiting thing, that can neither see, nor think, nor know that she is its mother, how her life bounds forth! and how her soul is poured out! And men say, "What a change!" Yes, there is a great change. The duties to which she applies herself are, to her, changed. How? By that of herself which she has brought to them. The cradle is not comely, and the service of the babe is not tasteful, to nature; but from the heart has gone out an atmosphere that transfigures it all; and fills it with beauty and desirableness.

And that which we see in the mother extends more or less through every part of life. That to which you bring diligence, and conscience, and taste, and cheerfulness, and gladness, and sympathy, becomes transformed. Whether a man

be in the stable, or in the colliery, or in the stithy, or on the ship, or in the shop; wherever a man is, if he has a manly heart, and can bring to his affairs real manliness—there duty becomes to him blossoming, and that is sweet which otherwise would be bitter.

Let not men, therefore, mumble their business, as un-hungry boys do their unwelcome bread. Let not men say, "Oh, you have a good time preaching; but if you were a blacksmith you would find it different." I sometimes wish I were one. I have hammered as much cold iron in the pulpit as ever a blacksmith did hot iron on the anvil. Let not men say, "Ah! if you were poor and had to drudge, you would not see things as you do now." I have been poor, and I have had to drudge. I have been through the various stages between adversity and prosperity, and I have found that some functions require less and some more moral elements than others; but I have also found that a kingly, noble-spirited man can redeem many duties which are in themselves unattractive and repulsive, and make them honorable and beautiful and agreeable.

There is no place where God puts you, where it is not your duty to turn round, and say, "How shall I perfume this place, and make it fragrant as the honeysuckle and the violet, and beautiful as the rose?" In this world you are to perform the great duties of spiritual, moral and physical life, in the place where you are.

If you are a boy in school you are to perform the duties which are assigned you by your master, by reason of your allegiance to Christ. It is not a question between you and your master; neither is it a question between you and your thought and judgment: it is a question between you and the Lord Jesus Christ. In whatever position one is called to occupy, he is to be governed by the mind and will of Christ. However secular his pursuit may be, he is to be a Christian, and is to act like a Christian.

You are an apprentice; you are working in a joiner's shop; you are a plasterer's journeyman; you are a tinner; you are a roofer; you are a stair-builder; you are a ship-joiner; you are a shoemaker; you are a hatter; you are.

perhaps, lower down than what are called *the menial occupations of life*, a street-sweeper, or a boot-black ; but whatever you are, unless in some business that you know is wrong, you are not so much to say, "How shall I get out of this occupation, in order that I may be made a Christian?" as "How, being a Christian, shall I work grace out of this occupation? How shall I be faithful where there is no other reward than the consciousness of doing right?"

Exactitude, trustworthiness, where there is no eye but God's to see ; the fulfilling of the sense of a true Christian manhood in that which is disagreeable—these things constitute *taking up the cross*. Parents want to teach their children to take up the cross ; and they say, "Now, my son, if you won't eat any sugar or butter for six months, in order that you may give to the missionaries, that will be taking up the cross." Self-denial is taking up the cross ; and if there were no other way of getting at it, I would take it up by leaving off butter and sugar ; but it seems to me that there are enough crosses to take up without resorting to such modes as that. When a boy does not want to get up in the morning, and he gets up, he takes up the cross. When a person is cross before breakfast, that is a good time for him to take up the cross, by keeping his temper. Where one does not like to be punctual in the performance of duties, or in the keeping of engagements, there is a good opportunity for him to take up the cross. When a boy sits by another boy that is disagreeable, and he wants to "nab" him all the time, he has a good opportunity to take up the cross by being kind to him.

It is better to take up the cross in things that mean something. It is better, at home and abroad, in school and out of school, in business or pleasure, everywhere, and at all times, to hold a good temper, to maintain a true benevolence, to keep a warm and glowing sympathy with whatever is noble, to be punctual and truthful under all circumstances, and to do things that are right *because* they are right. Men oftentimes, feeling it to be their duty to take up the cross, seek to find artificial crosses to take up ; but mostly, I think, we have crosses enough to take up in subduing the recreancy

of our selfish nature to true kindness, and noble enterprise, and faithful manhood.

I will also remark, in connection with this subject of the strange and incongruous ethics which men introduce into different departments of their lives, that all business should be religious. All religion should have in it an element of business, that is, of active life. And whether the occupation be pleasure or business, it should always be in the service of God.

This would preclude the introduction of different rules of right and wrong into different parts of life. Men say that you cannot expect one to act in politics as he does in private life. Why not? Are there ten commandments for politics which are different from the ten commandments for the rest of life? Was the Sermon on the Mount given for men unknown to politics? It is said that you cannot expect a man to act in business as he would in his household. Why not? Where do you find any argument to show that a man cannot carry on his business by precisely the same ethical rules that he does his household life? It is claimed by many that you cannot expect a man to be in public life what he is in private life. *Why not?*

I admit that men do have different rules and laws of ethical conduct in the different parts of their life; but I affirm that it is wrong. If you ask whether I would not myself act differently, and according to different ethical rules, under different circumstances, I reply that I might. Perhaps I should go with the multitude. I am as likely to break down as you are. But that does not make the adoption of different ethical rules right; nor does it make my instruction on the subject less important or less true.

I say that a man should be the same under all circumstances; and that which is true, honest, fair in the household is true, honest, fair in the store, and in the shop. That which is right between man and man in your own neighborhood is right between man and man in great States. That which is proper in private life is proper in public life. No man has a right, in his advance to a higher sphere, and to more responsibility, to relax his conscience, and take larger

liberties. The scrupulousness of honor ought to augment in proportion to the enlargement of the sphere in which one acts. The more complex a man's life becomes, the more rigorous should be his requisition upon his conscience. And yet it is not so. But the day will come, it must come, when it will be so.

You cannot be a man of honor, though you tell the truth in your household and neighborhood, if you lie without scruple in public affairs. It is no more right for a man to tell a lie on the stump, or in a newspaper, than it is for him to tell a lie in a church. The exigencies of party may sometimes seem to make it necessary to misrepresent facts; but it is never right, and, for the matter of that, it is never really politic.

How whole droves, vast swarms of lies, fly in every Presidential campaign! More lies were told in the last campaign than all the mosquitoes in all the dismal swamps in the land. And the men that lie night and day, day and night, in politics and in public life, are the very men that cry out against lying in private life, and in neighborhoods and families. They cannot endure lying! It is shocking to them!

Why, we have all been lying. We have all been studying expediency for the sake of policy. We have all, out of sympathy for our companions, or from interested motives, been winking at things which will not bear scrutiny. And are we the ones to take up a stone and throw it at those who have gone astray in this particular? Are we to heap condemnation on those who are no more guilty than ten thousand who hoot and hound them? Not that they are not guilty; but it is better, when you see how bad wrong is, how sinful it appears, to turn the light of its exposure upon your own selves, and see how you look, and what insincerities, and stretchings of conscience, and falsehoods, and demoralization you are guilty of.

Not slothful in business of any kind, fervent in spirit under all circumstances, and both fervency and diligence in such a way as to serve the Lord.

There is but one other point that I will make in connection with this subject, and that is, the mistake and unreason-

ableness of those who propose to themselves to lead a Christian life before they die, but who think they cannot for the present enter upon it on account of their occupation ; on account of their cares ; on account of their interests in business.

If religion were something apart from daily life, and from the experience of men in the discharge of daily duties, there might be some validity in this excuse or plea ; but if religion is the right conduct of a man, and the right carriage of his thoughts and feelings, and if religion aims simply at perfect manhood, then everything is religious that tends to build up men in perfect manhood. Everything should be relative to the great end of building up a perfect manhood in Christ Jesus.

Then why should one wait ? Why should not one accept religion without delay ? Religion is to the soul what health is to the body. One does not say in respect to health, " I will wait till I have perfected this, that, or the other plan, before I recover." On the contrary, he says, " In order that I may perfect my plans I will seek health, and strength, and vigor." A man's capacity to do business is improved by religion. There is nothing that one is called to do in life, which it is right for him to do, that he will not do better and easier with a conscience void of offense, and a heart at peace with God, and a soul in sympathy with divine love.

It requires no more time for a man to be honest than to be dishonest ; to speak a truth than to speak a falsehood ; to be gentlemanly than to behave brutally ; to act with politeness than to act with rudeness ; to carry one's self kindly than unkindly.

Religion is right-doing. It is righteousness. It is right thought and feeling, and the right application of them to the daily duties of life. And it takes no more time to do right than to do wrong—often not so much. Collectively and generically it is easier to perform even secular duties in a religious spirit than to perform those same duties in an irreligious spirit. While the lower nature is unchristianized ; while pride and selfishness are the prime faculties, the chief motive powers, an element of discord is introduced, and the wheels turn hard. It takes more labor-pain to act in secular affairs,

according to the lower spirit of the world, than according to the higher spirit of Christianity.

There is no reason why a man should delay entering upon a Christian life. It makes one better in the store ; better on the farm ; better in the household ; better as a neighbor. Everywhere, religion means lifting the standard of life in this world, and the bringing down from the heavenly land a sense of sympathy with God. It is bringing the better reason and the better moral feelings, instead of the animal side of human nature, into the ascendancy. No man, therefore, can excuse himself from being a Christian man on the ground that he has so much to do. No matter if you double and quadruple your business, you are to carry it on according to religious principles. Whether you eat, or drink, or whatsoever you do, you are to do it to the glory of God.

I do not ask you to leave off turning the wheel ; to quit your business ; to give up your pursuits ; but your industrial occupation is to be conducted in a religious spirit. You are to be a Christian man where you are, and in the things which you are doing. You are to give yourself to your avocation with a Christian, not with a selfish, worldly disposition. Cultivate the grace of God in your heart, that you may discharge the duties which belong to your sphere in a better and nobler way.

And do not lose the step. Do not get out of the ranks. If you are out of the ranks, and have lost the step, get in as soon as possible, and catch up. March steadily and firmly along the way of the Lord. The time ought to come in every man's experience when the truth should be to him as an open book, and when he should say, " From this moment I mean to walk after the manner of the Christian life. I take the divine ideal, and accept the divine law. I put my trust in God, who is a Being of compassion, and who is willing to wait for the development of his creatures to the stature of men in Christ Jesus.

We ought to be drilled in our daily and hourly conduct, our whole present life ought to be drilled, with reference to our future life ; and when that is done, the work will not be half accomplished. I believe there will be much to be added

hereafter. Doubtless there will be much to be sloughed off, taken away, at the grave ; but that which passes through will go on to blossom more largely, and to bear fruit more abundantly. The true heart will, notwithstanding its many aberrations and retrocessions, have a steady, constant tendency upward and onward, every part of the life conforming to the glorious ideal of Christian manhood, full of patience, full of hope, full of faith, full of love, so that when at last the Taskmaster shall say, "It is enough," the spirit shall go home, and find itself drawn upward, and carried through the air, as upon angels' wings, to that land where is perfect happiness.

PRAYER BEFORE THE SERMON.

We desire to recognize, O Lord our God, thy mercies to us—the bounties of this day, and of every day. Thou hast commanded thy sun, and all the bright hours of the day, to serve us. Ever thy messengers fly swift hither and thither, by a thousand channels, and through a thousand laws, fulfilling thy thought. And so we stand in a net-work of divine mercy. Thou dost not need to think, for thou hast organized thy thought. Thou hast turned the whole world into a vast economy of goodness and of kindness and of mercy.

Grant unto us, we beseech of thee, that knowledge by which we may understand our calling, and all the avenues to thee, and to the abundance which thou hast preserved for them that know thee.

Grant, we pray thee, this evening, that we may draw near to thee with thankful hearts, and with confiding spirits. Thou hast been our God, as thou wert our fathers' God. Thou hast crowned our life with innumerable mercies. We look back to regret much that we have done; but thy way has been perfect. We remember in how many things we have felt wrong and gone wrong; but thou hast never harmed us in thought or deed. Thy hand has never smitten us unnecessarily. Thou hast guided us with more tenderness, and borne with us more patiently than we could have borne with others. Thou hast been more abundant in thy thought than we know how to be, or even know how to recognize in thee. Thou art He that doth abundantly more than we ask or think.

O Lord, we pray that we may be penetrated by a sense of thy presence and goodness; and we beseech of thee that thy goodness may lead us to repent—that we may be drawn by love, and not driven by fear. Grant, we pray thee, that we may be consecrated to thy service in mind, in motive, in disposition, in holy emotions, and may, every day, and in all places where duty calls us, worship thee. May we know how to serve thee with fidelity, and with all our power. We pray thee, open to us the way of duty. May we willingly take that which is pointed out to us. Let us do that which lies over against us from day to day, patiently, thoroughly, and thus approve ourselves the servants of God,—not slothful in business, fervent in spirit, serving the Lord.

Grant thy blessing to rest upon those who are gathered together, as they severally need thy mercies. Forgive those who are conscious of sin, and mourn before thee. Grant that the dead may bury the dead, and that the scenes of yesterday may be hidden out of sight. Give force to resolutions of new obedience and higher faithfulness. Thou dost not treasure up the past, and why should thy servants? We pray that unavailing regrets and sufferings of guilt may be taken away by the power of supreme faith and trust in thy mercy.

Draw near, we pray thee, to those who are suffering in ignorance, from the loss of friends or the disturbance of their affections. Will the Lord be gracious to them, and gather them in his mercy, and teach them how, out of sorrow, to get joy, and grow strong through patience.

We pray, O Lord, that thou wilt bless all those who ask light to

guide them in the way of duty, being perplexed and irresolute. Grant that they may have discernment imparted to them. May they have thy providence to teach them. May they follow thy footsteps.

We pray that thou wilt bless all who are tempted, and shield them from temptation. Succor them, we beseech of thee, in the hour of assault. Deliver them from all their adversaries that would destroy them.

We pray that thou wilt bless all those who have wandered far from thee, though they were consecrated to thy service from the morning of their lives, and were children of prayer and of faithful teaching. Will the Lord still bear with them, and bring them back to the Shepherd and Bishop of their souls.

We pray, O God, that thou wilt go with our thoughts every whither. Gather in thy remembrances those whom we remember; and do exceeding abundantly more for them than we ask or think. Grant them thy Spirit, and bless them.

Accept the praises which we offer to thee, and help us to lift our hearts in communion to thee. And may the feelings that we have be such as become us in our several spheres and relations; and may we be strengthened by this day's worship; and may we be stronger and better through all the days of the week by reason thereof. And so prepare us by the discipline of life, and by its instruction, for that blessed day when we shall go forth, once and forever, out of the temples built by men's hands, into the great temple above, where, in thy presence, amidst joys forever more, our nobler powers shall be developed and employed.

And we will give the praise of our salvation to the Father, the Son and the Spirit. *Amen.*

PRAYER AFTER THE SERMON.

OUR Father, we pray for thy blessing to rest upon the word spoken. Grant that we may be enlightened in our daily life, and inspired to nobler activity, and that we may draw argument of devoutness and service from the things that are about us. May we not look with wondering eye upon thy truth, and forget what it is, but seek to embody it at once in our thoughts and dispositions, and in all the way of our life. Deliver us from temptations that are—from our adversary, and his wiles. May we be able, with steadfast vigor, to go on and know the Lord, whom to know aright is life eternal. And to thy name shall be the praise, Father, Son and Spirit. *Amen.*

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
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